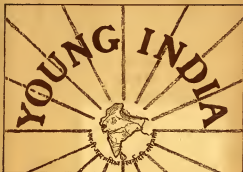


BANDE MATARAM.



Published by the INDIA HOME RULE LEAGUE of America  
1465 Broadway, New York City

Vol. I.

JANUARY 1918

No. 1.

## MESSAGE TO PRESIDENT WILSON

Commander Wedgwood and Montagu  
on Indian Government

*TAGORE'S LATEST POEM*

To Members, Yearly \$1.00

15c. a Copy

To others, Yearly \$1.50

23-4 05  
Y.

## TABLE OF CONTENTS

(1) Facts and Figures About India	1
(2) Map of India	2
(3) Ourselves	3
(4) Message to President Wilson	5
(5) An Expert Opinion on Indian Poverty	7
(6) The Day Is Come	8
(7) An English Edition of Mr. Lalpur Kuli Young India Commander Wedgwood's Appreciation	9
(8) English Postmaster-General's Bearing on Indian Home Rule	
a) Mr. Montagu on the Indian Government	10
b) Mr. Buxill on India's Future	12
(9) What Do Prominent Indians Say?	
Mr. Hasan Ali Khan	13
(10) Notes and News	14
(11) Rapports	
a) Mrs. Besant's Arrival in Madras	15
b) "Lyons Law" in British Ceylon	20
(12) At the Madras Fair—(Continued)	22

## Facts and Figures About India

### (A) General

- (1) **Boundaries**—North—The Himalayas, the Hindu-Kush mountains, Ladak—Himal (Amast and Day of Punjab)  
South—the Indian Ocean.  
West—the Arabian Sea, Baluchistan and Afghanistan.
- (2) **Area in square miles**—British territory 1,300,000  
Native States 175,000  
Grand Total 1,475,000
- (3) **Some Divisions**—The Mughals, the Hindu-Kush, the Vindhya, the Eastern and Western Ghats and the Andam.
- (4) **Big Rivers**—The Brahmaputra, the Indus (Sindh), the Ganges, the Jamna, the Yamuna, the Krishna, and the Narmada.
- (5) **Provinces and their capitals**—Bengal—Calcutta Madras—Madras Bombay—Bombay the Punjab—Lahore, the United Provinces—Allahabad, the Central provinces—Nagpur, Bihar—Patna, Assam—Dispur.
- (6) **Principal Native States and their capitals**—The Nizam—Hyderabad Mysore—Mysore Kachin—Imphal, Nagas—Kohima, Tripura—Dibrugarh.
- (7) **Other big towns**—Calcutta (Capital of India), Bombay (Hindu religious center), Lucknow, Kanpur, Agra, Lahore, Patna, Jaipur, Madras.
- (8) **Population**—British territory 244,500,000  
Native States 70,000,000  
Grand Total 314,500,000
- (9) **People and their religion**—(Flungas in Malabar), Hindus including Buddhists and Sikhs—300,000,000, Mohammedans—50,000,000, Christians—10,000,000, and included thousands of others—10.
- (10) **Principal Languages**—Two groups. One derived from the Dravidian and the other from the Aryan languages. These from Sanskrit are—(1) Hindi (2) Bengali (3) Marathi (4) Urdu (5) Persian (6) Pashto (7) Gujari (8) Gujarati (9) Sindhi (10) Sinhalese (11) Tamil (12) Telugu (13) Kannada.
- (11) **Education**—Only 100 Universities with 104 colleges. Only 50,000 students including girls attended in colleges.  
Schools (secondary)—Only 10 out of 100 boys and 10 out of 100 girls get school education. The total female population is about 100,000,000. Education is almost universal, but religiously, say, Hindu, Muslim, Christian, etc. In India, 100 out of 100 boys and 10 out of 100 girls get school education. In Universities 100 percent, boys and 20 percent, girls, and in Mysore 40 percent, boys and 10 percent, girls get school-education. 100 percent school education is universal, compulsory and free in the States of Madras, Travancore, Mysore, Kachin and Nagas.
- (12) **Railway mileage**—11,000.
- (13) **Chief Crops**—Rice, wheat, cotton, sugar, oilseeds, sugarcane, banana, jute, tobacco, rubber, tea and coffee.
- (14) **Chief Minerals**—Coal, gold, petroleum, manganese.
- (15) **Average income of an Indian**—About 12 to 150 a year, or two cents a day. Presently the same from 1902.
- (16) **Taxes per head**—About 12.00 (7 shillings) a year.

This Map is specially prepared for Young India  
in connection with "Facts and Figures about India."



# YOUNG INDIA

JANUARY



Vol. I

No. 1.

## OURSELVES

THE INDIA HOUSE BIBLE LONDON OF AMERICA.

Even when in India we reported that the outside world knew little about our country, her past as present, and cared even less for her future. A Vivekananda and a Mahabharata Tagore did occasionally succeed in attracting the notice of the civilized world, but as for the man in the street, the only thing he knew about India was that it was painted red on the map, or that it was the land of the snake charmer, or at the best that it was inhabited by the heathens. Sometimes the India brand of tea on the shelf, but India seemed his property and he felt inclined to know what kind of tea "India" was, but discovering that nobody at the table knew better than he, he closed the topic once for all.

Vivekananda was the first Hindu who aroused any interest in India in the learned circles of this country, but that interest was based on matters of religion and philosophy. Then came Mahabharata Tagore who spread admiration for an literature and art.

Generally speaking, the Americans derive their knowledge of the history and literature of India and its present political and economic conditions either from British sources, or from their own globe-trotters, or from the Reverend Fathers whom they in their benevolence have sent to convert and comfort the heathens. Of course it never occurs to them that what those people say may be either biased or partial. Except within the last five years no Hindu has ever attempted to lay the true conditions of life in India before the outside world. Shortly before the war, a group of young Hindus started a kind of political propaganda among their countrymen on the Pacific Coast. Their chief aim was to educate and organize their own people. They had neither time nor money to undertake general propaganda and they did not attempt it in any mode. Still they did save and store up the screen and let the American world have a peep into real India. The war, however, has brought

India and her political status into the limelight of world-wide public attention. Small groups of students and patriots have begun to realize the international importance of the Indian problem. There are some earnest students who want to study Indian conditions and to form their own policy upon them. The general public too is showing a certain amount of curiosity and interest. The time is therefore opportune for the people of India to lay their case before the civilized world. So far they have neglected their opportunities and let the judgment go in default against them. The organizers of the India Home Rule League are determined that this shall not be so in the future, and so after careful deliberation they have started this League with the objects stated in its constitution. The League aims at Home Rule within the British Empire, a position like that of Canada, South Africa and Australia.

Its work in the country is partly obstructed. It doesn't contemplate any kind of action while open or secret. It means what it says, nothing more, nothing less. It hopes to be of use to American statesmen in arriving at a correct knowledge of Indian affairs in preparation for a durable world peace.

### THE MAGAZINE

This magazine is the organ of the League. Its objects are the objects of the League. It will report how the movement is progressing in India and in England. The reader will learn from another column that the League in England is carrying on an active propaganda there. Mr. George Lansbury, an ex-M.P. is its secretary, and there are many influential men and women among its members. The Indian National Congress is also represented in England, by a British Committee presided over by Sir William Wedderburn, also an ex-M.P. The committee has many influential politicians and some M.P.'s in its list of membership. They have a weekly organ of their own, called "India" which is published from 14, Doughty Street, W. C. 2, under the editorship of Mr. H. E. A. Cotton, who is a London county councillor. As our readers will observe that we are in good company, but even if we were not, we could not care. Our work is open, perfectly constitutional and legitimate. We have no pseudo-democratic aspirations and we do not intend to meddle with American politics. Our work is for India and for humanity, and we ask for the sympathy and co-operation of all who feel that helping India will be easing the international situation and helpful in establishing world-peace.

By and by we are hoping to get far our numerous original articles on Hindu culture and Hindu art from some of the ablest Hindus in India and elsewhere. We may eventually introduce illustrations too, but at present we make no pretence as that more.

Note.—In the United States the word India stands for all East Indian peoples of their religion. The word "Indians" is used for American Indians. So in this magazine we shall frequently use the word "Hindus" instead of "Indians" for all the peoples of India.

## MESSAGE TO PRESIDENT WILSON

### INDIA HOME RULE MOVEMENT

The movement for Home Rule for India is being actively carried on in India as well as in England by influential organizations in which all classes of Indians have joined hands. This movement has lately made remarkable progress and has brought the question of Home Rule within the range of practical politics.

In objects are well explained by a letter which the President of the Indian Home Rule League, Madras, Mr. Subramanyam Iyer, addressed, only a short while ago, to the President of the United States. We repeat below that letter as reported in the Chicago Examiner of October 2, 1901.

It might be noted that the self-governing colonies of the British Empire have opinions of governments which ensure them absolute freedom in all matters relating to the internal management of the colonies. These colonies are governed by their own Parliaments in which the colony subjects are responsible. The Governors General are appointed by the Crown and are supposed to carry out the will of the same power which the Crown in Great Britain possesses. In theory the British King has a power of veto, but in practice he governs only through the Cabinet, which is equally true of the colonies. Until now, the colonies had no voice in determining the foreign relations of the Empire—that is in making treaties with foreign powers and in declaring war. There is a movement on foot now which aims at converting the whole Empire into one Commonwealth to be governed by an Imperial Government and an Imperial Parliament which shall include

the representatives of the colonies as well as of India. If India gets Home Rule she will occupy an equal position with the colonies in the constitution of this Imperial Government.

### MESSAGE TO PRESIDENT WILSON

"Madras, India, 24th June, 1917.—To His Excellency, President Wilson.

"Honoured Sir.—I address this letter to you as honorary president of the Home Rule League in India, an organization whence the aspirations of a united India are expressed through the Indian National Congress and the All-India Home Rule League. There are the only two bodies in India to-day which truly represent the political wishes of that nation of more than 300,000,000 people, because the only bodies created by the people themselves.

"Over 2,000 delegates of these two popular assemblies met at their annual convention in Lucknow last December, and they unanimously and resolutely agreed upon identical resolutions asking his majesty, the King of Great Britain, to issue a proclamation announcing that it is the aim and intention of British policy to confer self-government on India at an early date, to grant democratic reforms and to lift India from the position of a dependency to that of an equal partner in the empire with the self-governing dominions.

"While these resolutions, honored sir, voiced India's aspirations, they also expressed her loyalty to the crown. But, though many months have elapsed, Great Britain has not yet made any official promise to grant our country's plea. Perhaps this is because the government is too fully

assigned with the heavy responsibility of the war.

"But it is the very relationship of the Indian Nationalist movement in the war that urges the necessity for an immediate promise of *home rule—autonomy—for India*, as it would result in an offer from India of at least 2,000,000 men in three months for service at the front, and of 1,000,000 more in another three months.

"India can do this because she has a population of 200,000,000—three times that of the United States, and almost equal to the combined population of all the allies. The people of India will do this because then they would be free men and not slaves.

Speech at Calcutta, India.

"At present we are a subject nation, held in chains, fettered by our alien rulers to express publicly our desire for the chain presented in your famous war message. 'The liberation of peoples, the rights of nations great and small, and the privileges of man everywhere to choose their ways of life and of selfhood. The world must be made safe for democracy.' Its power must be planted upon the tested foundations of political liberty."

"Even at conditions are, India has more than proved her loyalty to the allies. She has contributed food and generosity of both kinds and treasure, in France, in Gallipoli, in Mesopotamia and elsewhere. Mr. Amos Chamberlain, British Secretary of State for India, said:

"There are Indian troops in France to this day, their gallantry, endurance, patience and perseverance was shown under conditions new and strange to them." Field Marshal Lord French said: 'I have been much

impressed by the ardour and resources displayed by the Indian troops.'

#### ENGLAND TAKES REVENUE

"The London Times and concerning the fall of England 'It should always be remembered that a very large proportion of the force which General Haig has guided to victory are Indian regiments. The cavalry which hung on the flanks and dismounted the Turkish army and chased it to the confines of England must have been almost entirely Indian cavalry. The infantry, which have won the reputation of privation and proved in the east masters of the Turks, included Indian units which had already fought heroically in France, Gallipoli and Egypt."

"If Indian soldiers have achieved such splendid results for the allies which slaves, how much greater would be their power if inspired by the sentiments which are now only in the souls of free men—men who are fighting not only for their own freedom, but for the liberation of mankind! The truth is that they are now sacrificing their lives to maintain the supremacy of an alien nation which says that independence is dangerous and rule them against their will."

Under these conditions it is not surprising that the official government in India utterly failed to get a response to its request applied to Indians to volunteer for military service.

Only 200 men came forward out of a possible 10,000,000.

"It is our earnest hope that you may so completely convert England to your ideals of world liberation that together you will make it possible for India's millions to lend assistance in this war."

#### BRITISH HOUSE OF COMMONS

"Permit me to add that you and the other leaders have been kept in ignorance of the full measure of morale and opposition in India. Officials of an alien nation, speaking a foreign tongue, force their will upon us, they grant themselves exorbitant salaries and huge allowances, they refuse us education, they tap us of our wealth, they impose crushing taxes without our consent, they put thousands of our people into prisons for uttering patriotic sentiments—prisons so filthy that often the inmates die from health-destroying diseases."

"A recent statement of morale in the representation of Mrs. Annie Besant, that noble Irish woman, who has done so much for India. As set forth in the accompanying statements signed by eminent legislators, officers, educators and planners, she had done nothing except carry on a low shaming

and constitutional propaganda of reform, the classes being her instrument, without trial, shortly after granting and circulating your war message."

"I believe his majesty, the King, and the English Parliament are unaware of these conditions, and that if they can be informed they will order Mrs. Besant's immediate release."

"Blessed air, the willing heart of India cries out to you, whom we believe to be an instrument of God in the reconstruction of the world. I have the honor to be, sir, your most devoted servant."

"S. SUBRAMANIAM."

Knight Commander Indian Empire, doctor of laws, honorary president of the home rule league in India, co-founder of the national congress of India in 1905, retired judge and frequently sitting chief justice of the high court of Madras."

#### AN EXPERT OPINION ON INDIAN POVERTY

In the course of a lengthy article on India, the London Standard (October 18, 1912), remarks:

"There is no doubt tremendous expenditure amongst our own in Europe who might have their position as business to their belief, that the generation of gold will either make a country rich. There could not be a more absurd expenditure. It costs us many pounds more gold and silver than twenty other countries put together, and may be seriously poorer than the poorest of the twenty. We had no suspicion of that in the case of India. She looks down helplessly. The French and the British kept her many years for the supremacy of a vast a country, and the body of the old Royal Charter of France gave the country to England. When first the British came into

power they discovered that the nation had accumulated very large amounts of gold and silver and precious stones and they retained without limitation. This Government, in the British Government, has made it clear to the men of men that India is one of the poorest countries in the world, that the country has upon rates of wages which would not enable it to feed even India in the country, and that wherever the export had there is danger of absolute starvation, which is worked off only by Government intervention. Therefore we have in India a starving people that no human quantity of gold and silver accumulated and hoarded away does not make a country rich, does not make a country even self-supporting, does not protect the lowest classes of the people from absolute starvation. And yet, in the hands of that remarkable demonstration, people go on talking about the importance of England, and not on to believe that it is England, and not men power, that decides the prosperity of nations."



## English Pronouncements Bearing On Indian Home Rule

MR. MONTAGU AND THE INDIAN  
GOVERNMENT

The Right Honourable Mr. Edmund Samuel Montagu, the present Secretary of State for India in the British Cabinet, made a rather lengthy speech on the Government of India in the course of the new autonomous Montagu-Betham Debate, in the House of Commons, in July last, before he had been appointed to the present position. We give below a few extracts from that speech.

Mr. Montagu's opinion of the machinery of the Indian Government was expressed as follows:

The machinery of Government in this country with its intricate constitution and the machinery of Government in the Dominion has passed itself sufficiently clearly, sufficiently equally of contribution to form a determining instrument into a war-making instrument. It is the Government of India alone which does not seem capable of transformation and I repeat that as based upon the fact that the machinery is absolutely unchangeable. The Government of India in the existing form, the very, the absolute, the inflexibility, to be any use to the modern purposes we have in view. I do not believe that anybody would ever support the Government of India from the point of view of modern requirements. But it would be. Nothing seems had happened since the Indian entry, the public was not interested in Indian affairs, and it appeared to me to direct attention to the fact that the Indian Government is an inflexible system of Government.

Regarding the Indian Budget Debate in Parliament, Mr. Montagu said:

"Does anybody remember the Indian Budget Debate before the War? Up on that day the House was always

empty. India did not matter, and the Debates were left to people on the one side whom their opinions about taxes called "taxationists," and on the other side to people whom their common sense called "wobblers," and it almost came to be deplorable to take part in Indian Debates. It required a man of this kind to realise how important Indian affairs were. After all, in the House of Commons it is believed for that! What was the Indian Budget Debate? It was a purely academic discussion which had no effect whatever upon events in India, conducted after the events that were being observed, had taken place."

We hold the opinion that the salary of the Indian Secretary of State should be paid from the British Treasury, and then there would be real debate.

"How can you defend the fact that the Secretaries of State for India alone of all the occupants of the Front Bench, with the possible exception of the Chamberlain of the Duchy of Lancaster, are not responsible to this House for their actions, and do not come here with their Resolutions in order that the House of Commons may express its opinion?"

"What I am saying now is, in the light of those conditions of the unchangeability of Indian government. However much you could plan over those inflexible proceedings in the past, the time has now come to alter them.

"The tone of those Debates was narrow, uncharitable and ineffective. If

Estimates for India, like Estimates for the Secretary of State for Foreign Affairs and the Colonial Secretary were to be discussed on the floor of the House of Commons, the Debates on Indian would be as good as the Debates on Foreign Affairs. After all, what is the difference? Has it ever been suggested to the people of Australia that they should pay the salary of the Secretary of State for the Colony. Why should the whole cost of that building in Clement Street, including the building itself, be at once of the Indian taxpayer's burden rather than of the House of Commons and the people of the country?"

Can and does the House of Commons control the India Office? Says Mr. Montagu's answer:

"It has been sometimes questioned whether a democracy can rule an Empire. I say that at this instance the democracy has never had the opportunity of trying. But even if the House of Commons were to give or deny to the Secretary of State, the Secretary of State is not his own master. In matters really affecting India, he can be overruled by a majority of his Council. I may be told that the votes are very rare in which the Council has differed from the Secretary of State for India. I know no such instance, where it has a very rare thing, and where the action of the Council might without remedy have limited the Government of India on a policy out of harmony with the declared policy of the House of Commons and the Cabinet. And those gentlemen are appointed for seven years and can only be controlled from the House of Parliament by a resolution moved in both Houses calling on them for their resignation. The whole system of the India Office is de-

signed to prevent control by the House of Commons for as that there might be too advanced a Secretary of State I do not say that it is possible to govern India through the intervention of the Secretary of State with no expert advice, but what I do say is that in this speech now after the Montagu-Betham Report, he must get his expert advice in some other way than by the Council of men, great men though, no doubt, they always are, who come here after lengthy service in India to spend the first years of their retirement as members of the Council of India.

"Does any Member of this House know much about procedure in the India Office? I have been in the India Office and in other offices. I tell this House that the statutory organisation of the India Office produces an expenditure of unimagination and not type beyond the dreams of any ordinary citizen."

Has any idea of what should be done at the present juncture?

"That is before the subject of your rule in India, the national demand of these Indians whom I have met and conversed with, is that you should rule it. Having stated it, you should give time instantly to show that you are not corrupt, were beginning of the new plan which you intend to pursue that gives you the opportunity of giving greater representative institutions in some form or other to the people of India.

"But I am positive of this that your great claim to continue the flagrant system of Government by which we have governed India in the past is that it was efficient. It has been proved to be not efficient. It has been proved to be not sufficiently elastic to

express the will of the Indian people, to make them into a carrying Nation as they wanted to be. The history of this War shows that you can only open the loyalty of the Indian people to the British Empire—if you ever be sore divided? If you want to see that loyalty, you must take advantage of that love of country which is a religion in India, and you must give them that bigger opportunity of not feeling their own desires, not merely by Councils which cannot act, but by control, by growing control, of the Executive itself. Then in your next War—if an ever last War—in your next crisis, through times of peace, you will have a united India, an India equipped to help. Indeed as Mr. Speaker, it is not a question of expediency, it is not a question of doing badly. Unless you are prepared to surrender, in the light of modern requirements, this century-old and cumbersome machine, then, I believe, I reply before, that you will have your right to control the destiny of the Indian Empire."

#### MR. S. K. BANERJEE ON INDIA'S FUTURE

In the course of an article, headed "India To-day and To-morrow—The Great Opportunity," published in the *London Daily News and Leader* of October 2 1917, Mr. S. K. Banerjee, a noted British publicist observes:

"During the past three months our statement of liberal policy after an other has revealed the Government's purpose. Both Mr. Montagu and his Under-Secretary (Lord Selkirk) have spoken, and the Viceroy, addressing the Legislative Council in June,

not, disclosed in broad outline the proposals upon which the Home and Indian Governments are working in concert at the Secretary of State's visit.

"The one essential principle to be established is Responsibility. The one blunder that would sap the scheme in the future, for any reason, through any law, of an adequate measure of responsibility to Indian representatives and legislators before us, of course, no almost inevitable temptation to an all powerful Executive having behind it an unbroken tradition of authority. There is some thing to be said for authority, there is, as the English-speaking world believes, everything to be said, when a certain stage has been reached, for self-government. But the system for which there is nothing at all to be said is a system preserving the appearance of autonomy with none of its reality.

#### LOCAL GOVERNMENT

"Now the main and governing fact of the problem, as Mr. Montagu said to us, is that in the Imperial Commonwealth of tomorrow there must be room for a self governing and responsible India. This is the place where the progress of India moves, which the extraordinary loyalty of India has earned. The wheel, as everyone who follows the Indian Press has seen, has come full circle. There has been nothing like the movement with which to-day the organs of Anglo India or semi-official organs, such as the present "Times of India," are deluging with the immediate goal of all parties is a self governing India as a Kingdom standing before the world as a great confederation of democratic peoples.

## What Do Prominent Indians Say?

Excerpts from the speech of Mr. Husein Jinnah of the Bharat Speedy Province Conference held at Peshawar, on August 26, 1917.

[Mr. Husein Jinnah is a Muslim leader, a Barrister at-Law, and a retired judge of the Allahabad High Court.]

Speaking of the lack of opportunities for the political education of the Indian people he said:

"I have always been of opinion that the education imparted to us in this country is calculated to impose upon us the much of our duties in the State but very little of our rights. For political education we are denied in the State and its visible manifestations—the officials—in the very bosom of a foreign educational policy, and we see it at the very first glance. The political atmosphere makes us require any objective proof. The answer when he also speaks fails it but too loudly to need any confirmation on the point from the audience. We who have lived these many years under the administration of the Indian bureaucracy do but too well realize its inevitable shortcomings—the unsuitability of its system, the rigidity of its methods, the inefficiency of the administration, the super-concentration in and impotence of even the most elaborate criticism, the intense inability to resist, at all cost, the power and influence it has so long enjoyed and but but not least the passion for Hindu exclusiveness and exclusiveness to its authority."

#### THE DEMOCRACY AND OUR ASSOCIATIONS

The Secretary of State told us that "the British Government and the Gov-

ernment of India" (such "the Government of India" also which itself is the great democratic model)—"must be the judges of the time and measure of such advance in conferring self-government on India." Contrast the phraseology of the Secretary of State with that of the Prime Minister, recently made with reference to the German colonies, at present in British occupation. Said the Rt. Hon. Mr. Lloyd George—"The dominant factor in settling the fate of the German colonies must be the people's own desires and wishes and the leading principle is that the wishes of the inhabitants must be the supreme consideration in the re-arrangement—in other words the formula adopted by the Allies with regard to the disputed territories in Europe is to be applied equally in the tropical countries." They extended comment upon these two declarations—of the King Emperor's lack of minister and his Prime Minister—would be but an act of misrepresentation. Obviously India, which on the recent memorable words of the Lord Bishop of Calcutta came under British Rule, "by a series of conquests on which we (the British) have used Indian soldiers and had Indian allies" it is to be shown not even that constitution which is to be established by the German colonies concerned during the present war. Is it then at all surprising that holding the views he does as to "granting Indians no self-government," the Metropolitan colonist, said "that of us turn away from any such application of our principles to India, it is but hypocrisy to claim to have died with the plea that our crime is the crime of liberty." So, gentlemen, we can get and should not accept



the view propounded by Mr. Montagu—while giving him full credit for the very best of motives and intentions—that the Government of India should be "the judges of the time and measure" of our own advance towards self-government. True, he refers to this sentiment in the British character most also but we know from our past experience that that means in effect and substance nothing more than the acceptance of the views of the Government of India and the retired officials who occupy comfortable berths in that *Cave of Adulphos*—the India office. We desire to remind and re-constitute the Government of India and the provincial Governments by making them subject to all matters of administration and legislation to popular control, that is to subordinate the Executive to the views and wishes of popular legislatures—and put it in the very statements of our proposed re-constitution that are to be the guides of our agency to do so. Verily, Indian problems were calculated to prevent the sense of humor even in great statesmen. Mr. Montagu's statement—if really noted up to—will not serve to under us the Indian bureaucracy the additional power to hinder our progress, perhaps even more effective, by than they can do at present. But the proposal has its humorous side which has not escaped the sagacious editor of the *Amrita Bazar Patrika*, who shrewdly remarks that "if the constitution of a nation whose property he enjoys be given the privilege of determining his word's age of majority, the latter will ever be in a state of minority."

#### THE ISSUE TO DISCUSS

Mr. James then referred to the policy of repression and control—

"If the Government are not aware

of the true feeling of the country on the subject and the temper of the people the more is the pity, the more it is to their discredit. Already a wave for passive resistance is sweeping through the land and will—unless the Government realize soon at this late hour their responsibility in the matter—very probably carry everything before it."

#### OUR ONE GOAL HOW SOON FOR INDIA

"It is because we are satisfied that there can be no political and economic progress in our land till the bureaucratic system is replaced by popular representation with full control over the executive and the judiciary, that we have placed before us as the goal of our aspirations, the establishment of self-government institutions in this country. It is safe to tell us that the bureaucracy have done for us that, that and the other, that they have given us good government, with its concomitants of peace and contentment. Good government which the bureaucracy profess to have given us is no doubt better than no government, but as the best place good government need not be necessarily synonymous with bureaucratic government. Even a *four-wheeled* member of the Indian Civil Service,—Mr. Bernard Hoogh—has had the audacity to object, in his well-known work called *Democracy and Government* that "the nation, the real possessor, has not in the grant of more popular government to India, as less in the continuance of the present bureaucratic system—a system which has served its purpose and which India has now outgrown."

Mr. James then quoted the dramatic monologue of Commander Woodrooff of the Montgomery Royal Commission about the future form of Government

in India—"My last recommendation is that we should no longer deny to Indians the full privileges of citizens ship but should allow them a large share in the government of their own country and in the control of that bureaucracy which was uncontrolled by public opinion and therefore has failed to rise to British standards."

"I have reasons for us to follow up the advantage by a sustained, persistent and vigorous constitutional agitation both in Britain and in this country and we should not be satisfied till we have eventually succeeded in obtaining the bureaucratic standards of Whitehall, India and Delhi and in making in their place free, popular government on the memorable words of President Lincoln as "Government of the people, for the people, by the people." Then and then only the genius of our Motherland, which did so much for human culture and civilization in the days of yore, shall again find full play for the time now age of humanity. You might have read the testimony recently borne by the well-known writer, Mr. H. G. Wells, to the Indian mind, which he

described as possessed "of singular richness and singular delivery with a wonderful gentleness—a mind that is aware of all that it has done in the past is still destined to make its chief contribution to the human synthesis in the years that lie ahead." We Indians fully share this view and hope that we are equally satisfied that the approach of that day is to be hastened if will be by the early establishment of Home Rule to this land—some of the many evils of a foreign bureaucracy perhaps the greatest is its pernicious effect in checking the development of the mind of the people it rules over, and in perverting their moral nature. But we fully believe that we are the heirs of a better and better hope and shall yet rise to the rank of nations. It rests with us to hasten the realization by our conscientious, persistent, sincerely and above all by pursuing an honorable faith in the great destiny that awaits us in being constituted a self-governing member of the commonwealth comprising the greatest Federal Empire the world has yet known.—(Taken from the *Lancet*, *Albion*, its weekly edition, of September 8, 1917.)

**WE** request the attention of our members, sympathizers and sections of India House Rule League to pages 23 and 24 of this number.

Please fill up the forms, if you haven't already done so, and send the same to the office together with your dues and subscriptions.

Do this right now, so that you will not forget what you intend to do. Moreover, you will save our time and labor which is very scarce these days.

MANAGER.

December 11, 1917.

## NOTES AND NEWS

Mr. Rajakumarswami Tagore has been elected to the office of Chairman of the Reception Committee of the twenty-second Session of the Indian National Congress, which will meet at Calcutta in December next.

In a lecture recently delivered at Calcutta, a translation of which has been published by the Modern Age, on its issue for September, 1917, Mr. Rajakumarswami Tagore makes the following observations:

Self government not only leads to efficiency and a sense of responsibility, but it means for an uplift of the human spirit. There are no real cities that provided them of village or community—only it is only when they are given the opportunity of thinking and acting independently that they will be able to realize community in the larger sense. For want of this opportunity every person in this country remains a human atom. All his thoughts, his powers, his hopes and his strength remain petty, and this national polity of ours is for him a greater calamity than that of his death.

In the spirit of all this it seems to me that we must have self government.

The Lieutenant-Governor of the Punjab must have come to realize by this time that the times are past when as Englishmen looking down on one of the backward provinces in India, could regard Indian politicians with impunity. He tried to do it at a meeting of the Indian Legislative Council held on September 13, 1917, at Simla. His remarks raised such a storm of protest from Indian members and the atmosphere became so hot that the Chairman thought it best to adjourn the session. At the next meeting the Viceroy tendered a mild but significant rebuke to His Honor, the Lieu-

tenant-Governor, who, accepting the suggestion of the Viceroy, expressed his regret for his conduct at the previous meeting. The apology was accepted by the Indian members and at the request of the Viceroy the incident was allowed to be closed. The Lieutenant-Governor added that the policy announced by Mr. Montagu and the Viceroy had his "loyal and hearty support." (22 column)

One of the important items of the "times" in that the ruling powers of India are expediting themselves slowly in favour of self government and Home Rule. The other day a remarkable speech was made by the Maharaja of Alwar on the occasion of a prize school distribution in his state. His Highness said:

The air is ripe in these days in India with questions of Home Rule and Self Government under the British and the rest, in the words of the English Queen Elizabeth, has made a thousand years more advanced in our notions of life and people. All these questions of politics to my mind, do not rest so much as a piece of paper and mere words as they do to self-realization which comes from within, and when that light dawns within the freedom of government disappears and gives place to freedom which when realized in ourselves and people as a whole appears with time as Home Rule and Self Government. I can not conceive of our Indians who are true to the country and to the Word of his parents not calling in the legitimate representatives of India to attend the various great of taking the rightful place within the Empire.

(*"India," London, December 1st, 1917*)

Lord Curzon has rarely been heard to better advantage as a debater (writes the "Westminster Gazette") than in the speech which he made in

the House of Lords on Wednesday of last week, in reply to the speeches of Lord Sydenham and Lord Lansdowne on the subject of the release of Mrs. Bhandari. In telling the peers that it was safe to make the war an excuse for not raising such questions on the Government of India, he struck a dramatic posture, and his warning with regard to the forces that the war has unleashed and the representation of new ideas, fairly startled them.

(*India, London, Nov. 2, 1917*)

The argument against Indian Home Rule based on our alleged backwardness has it was thus disposed of by the president of the Indian Provincial Conference—

As a matter of fact, the alleged backwardness of our people has no connection apart from the Anglo-Indian mind which has what it desires to see. It is safe to advance in regard to backwardness more as a claim which people may be urged by propaganda to demand unreasonably in their vested interests. To such I can do no better than present the following passage from Montagu's famous Essay on India—"Many Political classes at one time are the habit of laying it down as an artificial proposition that no people ought to be free till they fit to use their freedom. This notion is worthy of the best in the old days when it served not to go into the matter but to shut the door." "It was not to be said but theory continued shouting 'till they have freedom and want to show they may indeed well be free.'" (Madras Review)

### The Times says—

The Allies in this great war are fighting for Democracy against Autocracy and Militarism.

What is Democracy?

Is it to treat a part of the population as not entitled to citizenship? Is it to tell the people of what an officer? Is it to deny of the right to vote or to have representation in Parliament or Congress? Is

it to set it apart as a ghetto, there to be sealed and neglected? Is it to prevent the masses from the higher function of government? Is it to deny it the right of local voting upon the members of the local body?

No, this is democracy. It is the doctrine that Man is free of. Let the United States Government, then, the champion of democracy, at once withdraw the Plutocratic Amendment, that the mass of men may stand before the world as citizens. Also let the public will be a laughing stock to the masses.

Like many other spokesmen of the British Empire General Smuts has been declaring that the present war is a fight for freedom and democracy. We do not know with what mental reservation, if any, the other politicians may have spoken, but as often of the restoration of General Smuts can be formed from what the New York Evening Post says:

General Smuts has just spoken in the East African campaign to the possibility in the large native populations "for the members of the most powerful among the world has ever seen," calls for a change in the treaty of peace including the future military training of African soldiers. There were several African governments over the world, questions with knowledge of the progress of nations in Asia under European influence since 1914 and the beginning of 1915, General Smuts proposed the membership of British subjects at India, the East Africa, and in Southern Africa the colonies brought for a new space over more than double their number of Belgians, British, and French troops, and merged into Spanish territory when their constitution was given. All the European nations have native subjects in Africa, holding them primarily to suppress rebellions, but secondarily as military or economic bases against the advance of other nations. Belgium, for instance, is said to have trained 100,000 natives.

Two Indian youths, interested under the Scheme of India Act, have taken their lives upon which the



I am certain, in all countries adhering to them. It would shift all whiteness whiter, men for women which, are that organized groups and looking have caused to often be from probably used. It would encourage feelings of masculinity and loyalty. It would inspire new ideas of self reliance and morality. I point to none in my literature for the entire position of man to show before subjects and hope that the recognition which it is possible to give to them of our character will no longer be with held."

## "LYNCH LAW" IN BRITISH CENOS

Writes the Manchester Guardian, November 2, 1917.

The Report of the John Anderson, the Governor of Ceylon, from which we give our extracts to day, is painful reading. It shows that the British who have so long been pressing for an independent league into the representative of the Ceylon since 1911 were right when they declared that natives had been put in dark medieval times. The John Anderson represented a special tribunal to be set up into the charges, and in this dispatch of May 10 he suggests and comments on the findings. In fact, certain British officials put into have been here—the John Anderson's own phrase. They thought themselves justified by the convictions which the British Government of Ceylon gave to them, who thought that to do what white men justice on the time of proof in "humanity" and the dark words of the "White Man." Of mother, who shared a village to be put to death because he failed to do this certain expected before village, the Governor says that he cannot understand how anyone "could see this had been achieved by the Governor in England" could have believed himself justified in taking this action. But only, however, were such things done, but my say especially told that the Governor Governor and his officers have nothing and have nothing about them. These divisions did not break the scale of their danger and had happened the end did not ask for them. Whether did any other authority, and the Ceylon Government therefore acted in fact of humanity which seems these atrocious proceedings,

as much as those who put them on held to have said "in good faith." Their "good faith" for administering justice law is to be founded from their past as justice of the peace or members of the local Volunteer Force. As to the Imperial General, Mr. Walter Long comments seriously on the danger of relying on "naturally unorganized and ignorant men" of such a race with an ignorant spirit, and to represent the hope that the Imperial Government can do more up will make it impossible, for such things is more again. And as far as to the fact that such things of that human justice on which the British Empire is supposed to rest, it seems to be. How can the British think otherwise than could any administration—must study for ignorance of people like them? That such things should have been possible, that they should have been made better than as punishment should be given with, except this ineffective crying which we heard in fact as a great hind on our colonial government. It appears as great contrast, in it remains to express that many others on a smaller scale were a little surprised, even though they have and have officially investigated and admitted. The Government should surely consider how to clearly the question of an authority in view of the remarkable evidence which is now before it.

**BESIDES** white writing as police the most common of Young India will contain studies as "Hindu Art" and "Love in Hindu Literature" It will be more attractive and neatly arranged than the one at hand.

Regard your name with the strongest admiration.

## AT THE MOTHER'S FEET

(Continued)

Mother says:

What should I offer thee? I own nothing that is worthy of thee. I am poor, miserably poor. Yet, there is one thing which I can always place at thy altar, as it knows no exhaustion. That is LOVE. Oh! mother, with those words my saying, "I love thee, I adore thee, I worship thee!" It sounds presumptuous, insignificant but, you, who are understood in my heart know whether it is true. Oh! it is true, then I am certain that will not reject my offering. Sweet mother, it is perhaps foolish for me to say that I love thee. The word is so common. The sentiment is so cheap. People "love" everything for which they have a warm liking. They love books, flowers, pictures, candy and ice cream. Boys love girls and girls love boys. Men and women love their sweethearts. Politicians love praise and power. To say I love thee means rather commonplace, but mother mine, I do love thee. Sometimes I feel I love thee, as I have never loved even my God, as never did a Hindu guru, a Mohammedan wali, and a Christian saint love his God. But thou art a Goddess, not a God, and art not Goddess—mother of Gods—worthy of greater homage than is paid to Gods! In the whole range of creation there is nothing so beautiful, so sublime as woman, but to think of her as mother, looks all commonplace. As mother, woman is the Goddess of Creation. Thou, mother mine, standest on a higher pedestal, as thou art the mother of mothers.

III

Mother:

Some critics find fault with me because sometimes I do not talk much to hold you alone humbly. They don't like it because they say it causes one's sympathies and breeds international hatred and jealousy. But I do not agree with them. I am humbly as you and through you. I am low humbly better, because of you. For me, there is no humbly without you. My love for you, my mother, is not narrowing because through you I can serve the whole universe. Your heart has always been in contact with the universe. You have always thought in terms of universes. Humanity has been your family and all mankind your children. Did not your own, among them Buddha and Shambhu, live and think and do for mankind? Did they make any distinction of color and creed? Oh! mother, you are the source of all that is good and beautiful in humanity—universal love, universal life, the life of the soul. Am I wrong then in loving you and thinking that through you I can love all creation, the whole of universe?

III

Mother, I love everything that is related to thee. I love thy mountains, hills, valleys, rivers, trees, fruits, flowers, even thy dreams. Where else in creation has nature treated such beauty so low in thy bosom, as thy

hip and is thy friend. I love your children too, mother. People say they are dark, ungovernable, stupid, superstitious and what not. Sometimes in moments of anger and disappointment I also feel like that, but only momentarily, and because I feel sure of their forgetfulness of me. At times they call me names. But I stand them out as they know not what they say. I love them because they are those, because in their vain courses the time eludes as it mine. I cannot hate them, I cannot think of them, I cannot forsake them. All what I am and all what I have is theirs. This is my New Year's offering to thee, sweet and glorious mother, except it

THE HINDU SON.

## OUR BOOK SHOP

We have opened a book shop in connection with the League, and will be glad to receive orders for all books, whether relating to India or not. We shall charge the same prices as other book sellers do.

Mr. Legent Ro's new book called "England's Debt to India" has just been issued by H. W. Husbach, the well known New York publisher who published our book "Young India." This new book is an economic history of India from the earliest times up to date. It is also an historical narrative of British fiscal policy from the time of the East India Company up to date.

We have three hundred copies of this book to sell, so we have bought this number from the publisher at comparatively cheap rates. We hope the members of the League and other friends will help us in the disposal of the stock, by which we shall be able to make some money. We will also supply other books and pamphlets by Mr. Basu, Mr. Tagore, Prof. B. K. Saha and other writers. If our friends help us we will be able to derive good returns from our book shop.

Books are the best presents one can give to one's friends.

### A FEW SUGGESTIONS

- (1) Young India, \$1.00
- (2) England's Debt to India, 180 pages, uniform size with Young India, \$2.00
- (3) Open letter to Lloyd George, \$1.25
- (4) The Arya Samaj, \$1.75
- (5) Mr. Tagore's new book on Nationalism, \$1.25.

Sincerely

India Home Rule League of America  
1425 Broadway  
New York City, N. Y.

## LEAGUE'S MEMBERSHIP FORM

The Secretaries,

India Home Rule League of America  
1425 Broadway, New York City

Date \_\_\_\_\_ 1918

Sir —

Sympathizing with the objects of your League, I have the pleasure in enclosing \$\_\_\_\_\_ at my annual dues for membership.

Name \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

## FORM FOR THE MAGAZINE

The managers YOUNG INDIA,  
1425 Broadway, New York City

Date \_\_\_\_\_ 1918

Please find enclosed \$\_\_\_\_\_ for which send YOUNG INDIA to the following address:

Name \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

I suggest the following names for the India Home Rule League and YOUNG INDIA.

Name \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

## INDIA HOME RULE LEAGUE OF AMERICA

### (1) Aims and Objects

- (a) To support the Home Rule movement in India
- (b) To co-operate with the political organizations in India and in England.
- (c) To further friendly intercourse between India and America

### (2) Membership

Open to all who sympathize with its objects

Membership of three kinds —

- (1) Active members who pay \$10.00 a year
- (2) Associate members who pay \$5.00 a year
- (3) Ordinary members who pay \$1.00 a year.

### (3) Provisional office bearers

President, Lajpat Rai  
Joint Secretaries, K. D. Shastri, N. S. Hardiker  
Treasurer, Lajpat Rai

### (4) Official Organ YOUNG INDIA

Editor, Lajpat Rai  
Manager, N. S. Hardiker

## YOUNG INDIA

### Object.—

Young India has been started with the object of interpreting modern India to the western world. It will discuss questions on Indian literature, art and commerce besides dealing with political and commercial conditions in that country. It will also publish translations of the best Indian poetry and prose, modern and ancient, but more particularly modern. It will as far as possible be a general review of modern India.

### Terms of subscription.—

To members of the India Home Rule League and affiliated societies.	\$1.00
To others.	1.50
Single copy	15

### Rates of advertisement.—Apply to the Manager

For further particulars about Young India, write to—

The Manager, Young India  
1435 Broadway, New York City

